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BIOGRAPHY.

SKETCHES OF THE LIFE OF JOSEPH BELLAMY, D. D. OF BETHLEM, CONNECTICUT.

Extracted from Mr. BENEDICT's Sermon at the Doctor's Funeral.

[AS Dr. Bellamy's reputation as a divine and writer is very generally known throughout New-England; and his celebrity was so great abroad, as to be, with President Edwards and Dr. Hopkins, considered, by an eminent English divine, as composing "the American Triumvirate of eminent writers in the same strain of divinity," we think we cannot fill our Biographical department more to the satisfaction of our readers, than by inserting the following "sketches" of his life, taken from the *Theological Magazine.*]

Sketches of the life of JOSEPH BELLAMY, *D. D. of Bethlem, Connecticut; extracted from Mr.* BENEDICT'S *Sermon at the Doctor's Funeral.*

THE Reverend Dr. JOSEPH BELLAMY was born at New-Cheshire, in the county of New-Haven, of reputable parents, in the year 1719. His early days were devoted to literature;—and at the age of sixteen years, he was graduated at Yale-College, in New-Haven. The course of his academical studies being finished, he retired from the university. And from his private writings, which were begun about this time, it appears that it was not long after his removal from New-Haven, before he became the subject of those serious impressions, which we have abundant reason to believe issued in a saving conversion.

From this period he consecrated his talents and studies to the evangelical ministry. At about the age of eighteen, he passed the usual examination before the Association of New-Haven county, and received their recommendation as a candidate for the gospel ministry. He preached in several congregations to good acceptance, and with hopeful success. But a distinguishing blessing attended his ministry, to the people of Bethlem, in the town of Woodbury. A large proportion of this infant society appeared to be awakened to a becoming sense of religion. The congre-

gation, though small, could by no means be reconciled to part with the man, by whose ministry so many of them thought they had been conducted to a saving knowledge of the truth. After much deliberation, prayer and consultation with his fathers in the ministry, he determined to accept their call; and was accordingly ordained to the gospel ministry, and the pastoral office over the church in Bethlem, in the spring of 1740. In this retirement from the world, he devoted himself, with uncommon ardor, to his studies and the duties of his office among his people, till the memorable revival of religion in N. E. and other parts of America, as well as Europe, which began in 1740, and was most conspicuous in 1742.—From that time he could not be contented to tarry at home. The spirit of ardent piety, which had marked his path for several years, kindled on this occasion, into a flame. Seeing the fields white unto harvest, he thought he had a divine call to more extensive labors.—Taking care that his own pulpit should be vacant as little as possible, he devoted a considerable portion of his time, for several years, to itinerating, in different parts of Connecticut and the neighbouring colonies—preaching the gospel daily, and, often, repeatedly in a day—multitudes flocking to hear the word—and crowding to his lodgings for private instructions. Such appearances were exceedingly common in that happy season of the plentiful effusions of divine grace. And the many faithful laborers who like the Doctor, were engaged in that most delightful service, found the work growing on their hands, and had the most animating prospect of success.

During the continuance of this extraordinary attention to religion in the land, Dr. Bellamy persevered in unremitted labors, desirous, as far as possible, to "preach the gospel to every creature." And, as far as man could judge, he was instumental of the saving conversion of many, and of building them up in the most holy faith. It is, however, to be acknowledged, with deep humiliation, that the latter part of that wonderful season was by no means equal to the expectations of its pious friends. In the early stages of the work, it seemed to be happily free from impure mixtures. And many pious ministers were ready to believe that the latter day glory of the church was dawning. But, towards the conclusion of those religious operations, the prospect began sensibly to decline.—Satan, who had in vain attempted to put a stop to this good work by open opposition, at length transformed himself into an angel of light. This produced a flood of enthusiasm and false religion, under various names. Many ignorant and vain pretenders, to uncommon attainments in religion, set up for public teachers—divisions and separations were multiplied—the religious awakening declined fast—the enemy triumphed; and the the friends of Zion mourned.

The prospect of any considerable usefulness, from itinerating, being now clouded, Mr. Bellamy, as well as others, returned to a more constant attention to his own charge. At this time

he entered on the important task of writing his piece, entitled, *True religion delineated.*—Though but a youth at this time, he seems to have been peculiarly qualified for a work of this kind: not only from his distinguished abilities, ardent piety, great diligence in treasuring up theological knowledge, and an intimate acquaintance with some of the most eminent Divines, then in New-England, especially the Rev. Jonathan Edwards, whose praise is still in our churches; but also from the uncommon attention which he had given to the marks of distinction between true and false religion, in judging of his own sincerity, from the first of his religious impressions, and from his very extensive acquaintance with persons under all kinds of religious operations, during the remarkable out-pourings of God's Spirit, referred to above. This book was printed about the year 1750, was well received, and has lately been re-printed in Scotland.

From this period, his abilities, as a divine, became more conspicuous: and young gentlemen, who were preparing for the gospel ministry, applied to him as a teacher. He continued to be eminently useful, in this branch of his work, till the decline of life induced him to relinquish it.

As his method of instruction has met the approbation of those to whom it was known, and may probably be beneficial to others, the following summary is inserted.

After some conference, on religious subjects, with those who applied to him for instruction, by which he might learn their abilities and cast of mind, he commonly gave them a number of questions, on the leading and most essential subjects of religion, both natural and revealed, in the form of a system. This system of questions began with that which is the foundation of all true religion—the existence, unity, natural and moral attributes of God; and proceeded to the grounds, nature, extent, and perfection of his providential and moral government of the world—the qualities essentially requisite to constitute a moral agent, or accountable creature—the evidences that man is such a being—the moral law, or law of nature, with respect to man—the reasons of the law, or of man's duty—the primary state of man—the present character and state of man—evidences from reason and a future state of rewards and punishments——evidences from reason of the perpetuity of that state—whether, antecedent to supernatural revelation, there be any hope of pardon and divine favor to sinful man—the need of a supernatural revelation—grounds to hope for it—evidences that the Old and New Testaments contain such a revelation—the divine Trinity in unity—original sin—divine decree—divinity of Christ—his humanity—mediatorial office and work—nature and design of his atonement—nature, necessity, author and effects of regeneration—justifying faith—justification by faith, as distinguished from good works—the distinguishing nature and fruits of true repentance, love and other christian graces, or the scriptural marks of a saving change—perseverance of saints—separate state—resurrection—

future judgment—perpetual happiness of the righteous, and misery of the wicked——christian church—particular churches——officers, what, and how qualified—sacraments—nature and use of church discipline.

With a system of questions, similar to this, before his pupils, he directed their reading to such books on those leading topics, as treat them with the greatest perspicuity and force of argument; and usually spent his evenings in examining into their improvements, solving difficulties which they found, or proposing and solving others, till they had obtained a good degree of understanding in a general system. After which, he directed them to write on each of the questions before given them, reviewing those parts of the authors which treated on that subject. These dissertations of his pupils were submitted to his examination. He pointed out where their arguments were insufficient, and substituted others more suitable in their place—stated such objections as are to be found in the writings of the most able and learned opposers of the truth; and when his pupils were unable to answer them, he pointed out the mode of solution. As they advanced in ability to make proper distinctions, he led them to read the most learned and acute opposers of the truth, on the deistical, trinitarian and other leading subjects of controversy; and laid open to them the fallacy of the most specious reasonings in those writers.

When his pupils, by reading, conversation and writing, in the form of dissertations, had gone through with a system of theological questions, he led them to write on several of the most important points, systematically, in the form of sermons. Next to this, he led them to peruse the best experimental and practical discourses, and to compose sermons on like subjects. This course he pursued with them, revising and correcting their compositions, and inculcating the great importance of acquiring the best method of preaching the gospel, and of performing all branches of the ministerial work: and also the necessity, for this end, of a heart truly devoted to the service of Christ, and a life of watching and prayer—discoursing occasionally on the various duties, trials, comforts and motives of the evangelical work;—that his pupils might be, as far as possible, "scribes well instructed to the kingdom of God."—We add nothing further on this head. The above hints will give the reader a general view of what was designed. But those only, who have enjoyed his instructions, can have just apprehensions of his peculiar talents, as a theological teacher—or of the diligence and ardour with which he employed them.

His doctrinal sentiments, on many of the most important principles, may be learned from his printed works.*

* His principal publications are the following:

1. Early piety recommended. A sermon from Ecc. xii. 1.

2. True Religion delineated. (Already mentioned.)

3. Sermons on the Divinity of Christ.—The Millennium, and The Wisdom of GOD, in the permission of Sin.

He was a Protestant, and a Calvinist. He taught the truths contained in the Westminster Confession of Faith and Catechism, and other approved Creeds and confessions. But called no man father; and endeavored to build all his opinions on the word of God.

As a preacher, he had perhaps no superior, and very few equals. His voice was manly, his manner engaging. Even those who were unfriendly to his religious sentiments, were pleased to hear him preach. His voice was music to their ears; his method inviting. In the desk, he appeared to understand human nature to perfection, and knew how to address himself to his auditory, so as seldom failed of gaining universal attention. He was master of his subject when he spake, and had a singular faculty of adapting himself to the meanest capacity. As his field was boundless, he gave scope to his penetrating genius, and favored his hearers with a rich variety. No subject escaped his notice, or that was not at proper times held up to the view of his people. By this means, their advantages were great to make swift progress in knowledge, and become a people of much understanding. Yet, the more important things of religion were chiefly dwelt upon by him in his public performances. His primary aim was to promote the glory of God, and the good of immortal souls. His talent was surprising at painting divine truth in the most lively colors, and making invisible things appear near and real.—The passions of his auditory were at his command, and he well knew how to instruct the understanding, and touch the heart.

When the law was his theme, Mount Sinai was all in a smoke; the thunder and the lightning issued from his lips, and all was solemn as the grave. On the contrary, in the most melting strains would he describe the sufferings of Christ, his matchless love for sinners, and in persuasive eloquence invite them to be reconciled to God. With what amazing terror would he represent the torments of the damned! and in what lively pictures lay open the glories of heaven, and paint the joys of the paradise of God! He was truly a workman who needed not to be ashamed.

As a pastor, he was diligent in the discharge of his duty, taking heed to all the flock over which the Holy Ghost had made him an overseer. He taught his people publicly and from house to house. He was especially attentive to the rising generation, and spent much time in teaching and warning the children and youth. Besides his stated labors on the Lord's day, he frequently spent an hour, in the intervals of public worship, in catechising the children of the congregation. He was a skilful guide to enquiring souls—and

4. Dialogues, on Theron and Aspasio. By Paulinus.

5. Essay on the Gospel.

6. The great Evil of Sin. A sermon.

7. The Law, a Shoolmaster. A sermon.

Besides these, he published several small pieces on creeds and confessions—on the Covenant of Grace—and on Church Covenanting. Also, some small pieces, in answer to objections published against some of his other works.

was ever ready to instruct his people and others, who applied to him in private, in the great concern of man, and in all cases of conscience. He had an excellent talent at composing differences, and preventing or healing breaches in churches, and was much employed in such cases: and his name will long be had in honorable remembrance by our ministers and churches; especially in the consociation of Litchfield county, to which he belonged.

His heart was eminently formed for christian friendship. Among his intimates and tried friends he was open and free—ever careful to spend the interviews of friendship on subjects useful and important. His company was much sought—it was enjoyed with pleasure—and his friends rarely parted from him without sensible improvement, unless they were wanting to themselves.

He possessed a sufficient degree of natural fortitude—was a firm and decided defender of what he believed to be divine truth; but was a friend to the persons of those whose errors he opposed.

His writings procured him the esteem of the pious and learned at home and abroad. They have been read, and several of them re-printed in Great Britain. As a mark of this esteem, he, in the year 1768, received his Doctorate in Divinity from the University of Aberdeen.

During the active part of life, he maintained an extensive epistolary correspondence, by which he was beneficial to many, and obtained much useful knowledge to himself. By means of his correspondence in Britain, and especially by his worthy and constant friend, the Reverend Dr. John Erskine of Edinburgh, he annually received regular accounts of whatever materially affected the state of religion and the interest of the churches in England, Scotland, and other parts of Europe. It has already been mentioned that, in the early part of his ministry, he contracted an acquaintance with the late President Edwards; this produced an intimate friendship, which continued till the President's much lamented death—and which must be abundantly improved now they are happily reunited. To this early acquaintance and friendship with that eminent Divine, must be attributed, in part, the Doctor's improvement in theological learning, and his usefulness in the churches.

In a variety of respects, he shone with distinguished lustre. Extensive science, ease of communicating his ideas, rendered him one of the best instructors. He was not unacquainted with persons and things, as he perused every author which came to his hands. This enabled him to converse with propriety and to edification on almost every subject.

His taste for divine things excited him to search with indefatigable industry after knowledge, that he might become more thoroughly acquainted with the things which appertain to the kingdom of God. Application, aided by eminent natural abilities, rendered him one of the most able divines, and brightest

luminaries, in this our western world.

A superficial knowledge of things did little satisfy his great, contemplative mind. He searched for knowledge, as for silver, and took a peculiar pleasure in finding out not only what was true, but why it was so.

In councils, he was much improved; for with singular facility could he look into cases of difficulty, and investigate ways and means for a just and amicable settlement.

His benevolent feelings were not confined to a narrow circle, but were extensive as the globe. Zion lay near his heart; her ruins he lamented, and her prosperity filled him with exceeding joy.

The reader may perhaps wish to see the Doctor in a more private walk.—The leading indications of his countenance were dignity and firmness. He was tall, and, in his youth, slender and of a thin habit—in middle life, well proportioned—in old age, his aspect and mien were commanding and venerable.—About the year 1744, he married Miss Frances Sherman of New-Haven, a lady possessed of many amiable accomplisments, and eminent piety. By her he had seven children, five of whom survive their parents:—two are no more on earth.

From nature, education and piety, Mrs. Bellamy was qualified to fill her station with uncommon usefulness. Among other important branches of her character, it is worthy of remark, that, during the course of many years, and till the decline of health prevented, she sustained almost the whole weight of family care, with a cheerful readiness—that her husband might be interrupted as little as possible in his studies, and other duties of his office. In her domestic relations, she was a great blessing—she was the joy of her husband and children. She merited and possessed the affections of the congregation and the numerous visitors who entered her hospitable door. Faithful to her family—to her friends—to the poor—to the church of God, and, above all, faithful to her God.

She finished the labors of mortality on the 30th of August, 1785, in the year of her age sixty-two.

Dr. Bellamy was one of those who did what their "hand findeth to do with their might." In his study and pulpit, his exertions were ardent and persevering. It was, therefore, to be expected that he should spend fast—and that, in declining life, the decays of age should be rapid. This was observed to be the case, by his friends, with a painful sensibility, in some of his last years of active service—and was accelerated by the loss of the wife of his youth, and joy of his heart.

However, the year following her death, he contracted a second marriage, with Mrs. Storrs, relict of the late Reverend Andrew Storrs, of Watertown, in Connecticut. But the pospect of a serene old age was blasted, soon after their marriage, by his being seized with a paralytic shock. This happened on the 19th of November, 1786. It wholly deprived him of the use of his limbs on the left side, and greatly impaired his intellectual powers. Able physicians were consulted,

and their means applied, but without success. He continued more than three years in this state of deep calamity, with little variation of his disorder, excepting that he had some lucid intervals—in which he appeared to be himself, for a short space. In these seasons, he discoursed, to those about him, on the great things of the gospel, the dispensations of infinite wisdom in regard to the church and himself ——and his joyful hope of approaching glory ;—to the great satisfaction of his christian friends, and, as might be expected, from his former life and ministry. But these intervals of reason, became shorter and less frequent, in the latter stage of his complaint. About three weeks before his death, he appeared to be afflicted with a cold and oppression of the lungs, which produced an ulceration:—And, after a painful struggle, he received his dismission from sin and sorrow, at eight o'clock, in the evening of Saturday, March 6th, 1790, in the 72d year of his age, and 50th of his ministry: and, we doubt not, received a welcome to that blessed society, where the imperfections and sorrows of mortality shall never come.

His funeral was attended the Tuesday following, by the Clergy of the vicinity, his own Congregation, and a numerous concourse of respectable and worthy friends, from the neighboring towns; who did him honor at his death, and mingled their sorrows with those of his family and particular connexions, in a manner which expressed the common sentiment that a great man was fallen in our Israel: and, after the funeral discourse, and the connected solemnities, in the house of God, his remains were deposited in the house of silence, with every mark of respect and solemnity.

The removal of such eminent lights from our world draws a dark veil over the church on earth!—Who shall be found to to fill the vacant candlestick—and guide the bereaved flock in the path of life? Who shall instruct our young men who are designed for the sacred ministry, and be instrumental in forming them for usefulness in our churches? Who shall preside in our ecclesiastical councils, and preserve the peace and order of the churches?—Who—but no man. Let every anxious thought be silent. The chief Shepherd and Bishop lives, and shall for ever live. He walks in the midst of the seven golden candlesticks.—All the churches are his care.—He holds the stars in his right-hand. The residue of the spirit is with him. And he hath graciously assured us, that the walls of Jerusalem are ever before him—and that the gates of hell shall never prevail.——May the falling mantle of our ascended Prophet rest on some favored Elisha——and the Lord of the harvest send forth laborers, who shall be still more eminent and more useful than those who are removed! May their success be still greater! And may our churches be blest with a succession of well qualified pastors—and flourish, in all the branches of christian piety and virtue, till the second coming of our Lord Jesus Christ!

COMMUNICATIONS AND SELECTIONS.

ESSAYS ON RELIGIOUS SUBJECTS.

ESSAY II.

Considerations calculated to increase the zeal of ministers for the salvation of souls.

THE ministers of the gospel seldom hear the word preached by each other. Yet no men need it more. They ought, therefore, to preach to themselves, and to each other, as often as opportunities present. God is daily addressing them in his word, and works, in the most feeling and solemn manner. To his instructions, warnings, and reproofs they ought to give the most serious attention.—For to them, wherever they are settled, God has given the charge of precious and immortal souls. Upon their manner of preaching and living, the salvation or ruin of souls is constantly depending. The object of this Essay is to excite them to be more diligent and faithful in the work to which God has called them.

Preaching the gospel constitutes one part of their work.—The instructions they ought to give through the week, as opportunities offer, and their daily example, constitute the other, and most difficult part of their work. They are required to be instant in season, and out of season, and to be examples to the flocks over which the Holy Ghost hath made them overseers.

1st. They ought to give heed to their doctrine.——Nothing but truth tends to profit the soul.—Error is to the mind, what poison is to the body. Those who regard the lives of men are very careful not to administer poison to them. And if preachers loved the souls of men as they ought, they would give a far more watchful attention to the doctrines they delivered, that they might not poison and destroy the soul forever. Yet it is obvious there are many who feel not the danger of destroying souls by disseminating erroneous sentiments. For they commence preachers before they have had time or opportunity to learn the first principles of our holy religion. Being novices they are puffed up with pride, and vainly imagine, while propagating the most dangerous sentiments, that they are preaching the truth : For they know so little, they are unable to distinguish between truth and falsehood.—These observations are designed to apply to all denominations, where persons come forward of their own accord, or are pushed forward by others into the arduous and important work of the ministry, who have no system of Religious sentiments, and are unacquainted with the leading doctrines of theology. Such characters are pulling down the kingdom of Christ, and strengthening the cause of Satan.

But it is not my design, in this place, to show what doctrines are true, and ought to be preached,

but to enforce other things equally important to the good of souls. Let us then attend—

2ndly. To that manner of preaching which is best adapted to give success to truth. This particular includes many things. We shall notice, however, only those, in our view, of most importance.

One is an ardent zeal in religion. If a person be destitute of vital piety, or indulge, if a saint, a cold, indifferent frame of heart, he had better be at home, than in the sacred desk. For he cannot express feelings, which he has not. He may appear engaged for a season, but sooner, or later his hearers will learn, from his daily walk, and other indexes, that he does not feel the truths he inculcates, to be important. They will see his apparent zeal is affectation. By his conduct then he is teaching his hearers to disregard the truth; to regard what they hear as he regards it, and to treat it as unimportant, and with as great neglect. As soon as hearers learn that their teacher does not feel and realize the truths he preaches, his labors will have about the same effect as the labors of those, who are cold, dull, phlegmatic preachers. And the effect generally is to lull an audience into a deeper sleep, and a more fatal security. If a person be awaked in the night by the cry of fire, and find the cry uttered in a cold, faint, indifferent manner, he is convinced there is no danger, and immediately composes himself again to sleep. Persons may reason with criminals in such a manner respecting their crimes as to convince them that they have no detestation of their guilt nor sincerely wish for their reformation.

If a person's heart is warmed with love to God, with ardent desires to advance the cause of the Redeemer; if he feels and realises the important doctrines he preaches, and the solemn scenes of eternity; if he is actuated with a warm zeal to win souls to Christ, and present many sons and daughters spotless before the throne of God; he will preach feelingly, solemnly, convincingly, impressively. The word will come with power. His audience will be convinced that he feels and believes the things which he declares. This has the most direct tendency to cause his hearers to feel themselves deeply interested in the truths, which drop from his lips. But how seldom do we hear preachers address an audience in this feeling and solemn manner.

This is not designed to encourage or justify that loud, noisy, boisterous manner of preaching, which some practise. This is not agreeable but very disgusting to every person of refinement or good sense. An impressive sense of the the truth is not necessary to this loud, boisterous manner of preaching. The most stupid persons may address an audience in this way, whenever they please. And it is to be feared, they sometimes speak in this manner to make their hearers, and themselves believe that they feel and are engaged, when in reality, they have no more sense of divine things than the beasts that perish. Though persons may preach in this manner, and appear to be full of zeal, when

they have none of the right kind; yet, who can speak feelingly, when he has no feeling; who can speak solemnly, when his own mind is not solemnised;—who can preach convincingly, when his own mind is clouded, and confused; who can declare the weighty, interesting, and serious truths of the gospel, in an impressive manner who has never felt their influence on his own heart. If, when he has no feeling, he appears to be affected, the appearance is a mere affectation. The more a preacher feels as Christ, his exemplar, felt, the more he will speak as few in the world speak.

3dly. To give success to the truth it is necessary gospel ministers should exemplify the doctrines and precepts of Christ in their lives.—Example has more influence than precept. Hence how easy it is for ministers to destroy the whole force of the doctrines they preach by their lives. Not only easy, but this is often effected. If a minister, who has a support, spends much of his time through the week in laboring with his hands, his people will say there is no need of it, he is therefore covetous; if, when among his people, his conversation with them is chiefly, or wholly concerning their flocks, their farms, their success in trade, politics, news, and other worldly concerns, and nothing is said on religious subjects, except in a disputing, distant manner; he is, in this way, teaching them that religion is an object of little moment, or concern; that his preaching is a thing of course in his calling, but not to be regarded. While he lives through the week in this way, he is teaching his flock to believe he is a man of the world, but not a man of religion. In this way he has no ground to expect that his preaching will have any effect. He may preach and pray like on Angel; yet it will not, in an ordinary way, have any effect, so long as he is, by such a life, telling them not to regard it. This is the lesson he teaches them through the week. For he does not regard what he preaches himself; and in this manner, tells them it is not worthy of their notice. On the Sabbath he teaches them, that religion is the one thing needful; a pearl of the greatest price; it ought, therefore, to be an object of their first and chief attention. But thro' the week he informs them, that religion is of no worth and that it may with safety be neglected. In this way hearers see the greatest inconsistency between the preaching and the life of their pastor. Though they may assemble to hear him discuss religious subjects; yet they will attend to what he says, as to an idle, uninteresting story, or as to speculations in which they have no special concern. Hence how important it is that the lives of gospel ministers should correspond with their preaching!

If the same vein of piety and seriousness were visible in their lives through the week, which they manifest on the Sabbath; if, influenced by the life and power of religion, they were to converse as solemnly with their hearers, as opportunity presents, as they preach; and were to treat religion through the week as being as important as they

teach that it is on the Sabbath ; then they would be *daily* preachers, constantly holding up to view the truth and impressing it on the mind, and then they might expect success.

Ministers are watchmen upon the walls of Jerusalem. They are to watch for souls ; give warning, rebuke and exhort with all long-suffering. Worldly business is not their calling, but the important and arduous work of the ministry. To this work they are to devote themselves wholly, that their profiting might appear unto all. The good of souls, the enlargement of Christ's kingdom, and the glory of God ought to be the objects of their daily, and engaged attention. The religion of Jesus should be exemplified in their lives. They ought to be examples to the flock. In this way the hearts of their hearers would not remain in a stupid frame. Some would be seriously affected ; others might have their opposition excited.—Wherever Christ preached, those who heard him marvelled at his doctrines, and said, never man spake like this man ; or, their opposition being excited, they took counsel to put him to death. If ministers preached and lived, in a good measure, as Christ did, their lives and preaching would have the same effect. Generally they preach better than they live. —Oh, how much might be done if their lives were a daily delineation of the truths they teach ! Much good might be affected by their instrumentality, if sufficiently engaged.—To stimulate them to make greater exertions for the good of immortal souls, it is desired that the following things may be candidly weighed.

1. Reflect on the worth of the soul. It is of more worth than ten thousand worlds. What shall a man give in exchange for his soul. It is of so much more worth than natural life, that a wise man would die, that his soul might live. If your hearers were sick, and there was a probability they might recover health, if you faithfully administered to them through the week, and labored to turn their attention to their own condition, would you not do it ? Are you not careful to save a penny ? What attention you would give to preserve a precious jewel. How solicitous you are to prevent the loss of one beast ! Will you not be far more engaged to save souls from death, which are infinitely more precious ? Can your consciences have peace, if you are more engaged for any thing in this world, than you are to prepare souls for heavenly mansions ?—Feel the worth of souls, that you may double your diligence to be a mean of their salvation.

2. You have to give an account of the souls committed to your charge. If they perish thro' your neglect, their blood will be required at your hands. Is it not a dreadful crime to be guilty of the death of souls ? Are you not careful to avoid contagious disorders, and scandalous sins ? How much more engaged you ought to be to avoid the guilt contracted by the death of souls through your neglect.

3. Christ died for the salvation of men. When his ministers reflect how he left heaven, stooped so low as to tabernacle

in flesh, endured the contradiction of sinners, suffered and died a shameful and painful death to open a door of mercy to a guilty world, will not they exert themselves to persuade sinners to come unto the supper to which they are invited? The sacred Trinity are employed in the great work of redemption. Ministers are laborers together with God. Can they be slothful, and by a careless ,worldly minded life destroy the efficacy of truth, and be a stumbling block to the world? Oh, may the zeal of their Lord and master cause them, by faithfully dispensing the truth, and exemplifying it in their lives, to be more industriously employed in extending the Redeemer's kingdom. It is not the province of the writer to say, who is, or who is not faithful. However engaged the ministers of Christ are in the work to which they are called, they will grant there is room for greater exertions, diligence and zeal. They will grant that it is their duty to examine how far they are faithful, or remiss; and how far there is reason to fear, the generally prevailing stupidity and inattention of souls to the solemn events, which await them, are owing to their neglects of duty. If the horrors of hell and the glories of heaven; if the shortness and uncertainty of life; if the solemn tribunal of Jehovah; if the eternal consequences depending on the improvement of the present season of grace; if these, and other weighty and impressive truths were as sensibly felt, as the men of the world are affected with the surrounding objects of time and sense, would not Christ's ministers display greater zeal in their work? Would they spend their time with their parishioners in conversation on political subjects, and other worldly concerns?—Would not these things appear to them of little importance compared with the concerns of another world? Would they not impress upon them the necessity of faith and repentance, and a speedy preparation for eternity?—Would they not deal with souls in earnest? Would they not improve every favorable opportunity to help forward their salvation? Would not their hearers see that they believed and felt the truths which they taught them?

Indeed, did all feel as the dying often feel, this world would dwindle into nothing, and the opening scenes of eternity would occupy their principal attention. We have used plainness of speech, because the subject required it. And those ministers, who daily condemn themselves for their remissness in duty, and feel the importance of greater fidelity, will receive the admonitions given with kindness and gratitude.—But those, who wish to indulge a cold, and slothful spirit may, perhaps, take some offence, and say such plain, harsh dealing is imprudent and needless. But when the soul, the honor of God and religion, and the unspeakable realities of eternity are the objects, which claim attention, to daub with untempered mortar, to sooth, and flatter, are next to unpardonable crimes. Wherefore, let Christ's ministers arise, and so preach, so pray, so live, as they would if they viewed themselves on the borders of eternity, hastening to the bar of God to give

an account of their stewardship. And may their heavenly doctrines and lives awaken sinners, and edify the saints of God.

The Minister's request to his Christian Brethren.

IT is the duty of the brethren to pray for those by whom they are despitefully used and persecuted. Is it not, then, their duty to pray for their minister, who is seeking their good? Why should they pray for *them*, and not for *him?* It is no more expressly required in regard to the former than in regard to the latter. Nor are there reasons of greater weight, or of more solemnity for the one than for the other.

The brethren should pray for one another. "Confess your faults," says the Apostle James, "one to another, and pray one for another." But shall they pray for their other brethren, and neglect their minister? Perhaps, in their devotions, they *never* forget the church. Do they *always* remember their Pastor? There was a deacon once known, in a certain place, who used frequently to pray in public; he was friendly to his minister; but never was he mindful to spread his cause before the prayer-hearing God. It is devoutly to be hoped, my brethren, that such an example will always appear indecorous to you; and that when you pray for one another, you will pray for your minister also. He is your brother in CHRIST.—But, in the midst of many brethren, he sustains a particular relation, a distinct office, and peculiar responsibility, which renders your supplications, in his behalf, distinctly and peculiarly requisite.

It is the duty of the brethren to pray for *all the saints*. Whereever they are, and of whatever denomination, they are to be encircled in the arms of Christian charity, and to have their immortal interests presented before that GOD who heareth prayer. Shall the ministers of the LORD JESUS be excepted? No, my brethren, no. They, also, it is to be hoped are saints. They must be mentioned in your addresses at the throne of grace.

We have the example of the church of GOD. Speaking of the Apostle Peter, when he was kept in prison, it is said, "Prayer was made without ceasing of the church unto GOD for him."—The circumstances of this Apostle, it is true, were, in some respects, peculiar. There may also be something peculiar in the circumstances of every preacher of the gospel. He ought, therefore, to have a peculiar interest in the prayers of his christian brethren. They should consider the example of the primitive church, realize its salutary influence, and go and do likewise.

To such prayers GOD has given a gracious answer. He heard the petition of the church in behalf of Peter. An Angel was sent to cause the chains to fall from his hands, to open the iron gate of his prison, to deliver him from Herod, and from all the expectation of the Jews, to confer upon him the enjoyment of liberty, to restore him to the embraces of his christian associates, and to his usefulness as a preach-

er of the gospel. For the accomplishment of those objects, in answer to prayer for a minister of the meek and lowly Jesus, a miracle was wrought, which filled the minds of his friends with grateful astonishment, and the hearts of his enemies, with horrible consternation. This is a striking manifestation of the *mind of* GOD, as to the duty under consideration; and should induce every one to pray for the minister who is set over him in the Lord. Not that a miracle is to be expected; but the divine power, which GOD will bestow in answer to the faithful prayers of his people.

Ministers of the gospel have an interest in the prayer of CHRIST. First, of the Apostles, and secondly, of all who faithfully preacht he word, thus saith the LORD JESUS, "I pray for them." "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world—That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us." Such is the example of our glorious all-prevalent, everliving INTERCESSOR.—Will you not feel it to be your privilege to join in this prayer for your minister? Shall the brethren refuse to unite in the petitions which are offered by the divine Redeemer? Shall they not rather sweetly realize the irresistible force of his most excellent example?

Ministers pray for their christian brethren. Never do they hold their peace, day nor night. They have made mention of the Lord, and will never keep silence. They will give him no rest, till he establish and make Jerusalem a praise in the earth. They pray for the peace of Jerusalem; that peace might be within her walls, and prosperity within her palaces. "For my brethren, said one, and my companions' sakes, I will now say, Peace be within thee. Because of the house of the LORD our GOD, I will seek thy good." In the mind of every gospel minister, the *spiritual* good of his beloved brethren, is an object of very solemn and heart-felt concern. To perpetuate the order, the discipline, the faith, the fellowship, the purity and prosperity of the church, he realizes an abundance of care, and of prayerful solicitude. That additions may be made to the number and graces of his flock, he watches unto prayer; he wrestles like Israel, and labors in his sacred employment. In this point of view, his earnest endeavors are indiscriminately extended to all the people of his charge. If GOD smiles upon the sheep of his pasture, his prayer is offered with thanksgiving. But if, by any means, the sheep are scattered; if the discipline of the church is lax and ineffectual; if the wicked will not understand, and the heritage of the LORD, is laid waste; he then has great heaviness and continual sorrow in his heart. With lamentation he is ready to say before GOD, "Wo

is me, that I sojourn in Mesech, that I dwell in the tents of Kedar. "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh, that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for they be all an assembly of treacherous men."—GOD *is our witness, whom we serve with our spirit in the gospel of his Son, that without ceasing, we make mention of you, brethren, always in our prayers.* But shall a minster thus pray for his brethren; and yet never, or but rarely, have an interest in the supplications which are offered by them? Of such inconsistency you can never be too thoroughly sensible; such ungrateful impropriety you can never be too careful to avoid.—You should meet with him at the throne of grace. In the language of a scripture saint, you should say, "GOD forbid that we should sin against the Lord in ceasing to pray for you."

If the brethren pray not for their minister, they will not feel their need of *his* praying for *them.* It is by a spirit of grace and supplication only, that we can properly realize the prayer, either of ourselves or others, to be *really profitable.* Destitute of this spirit, the wicked profanely ask, "What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" Without this spirit, we can say with Simon Magus, "Pray ye to the LORD for me, that none of those things, which ye have spoken, come upon me." But as in the case of this sorcerer, who bewitched the people, so of ourselves it may be "perceived, that we are in the gall of bitterness, and in the bond of iniquity; that our heart is not right in the sight of GOD; and that we have neither part nor ot in this matter." Could Simon truly feel his need of the Apostle's prayer, when in this state of mind? The question answers itself, not only in regard to him, but also in regard to all who desire the prayer of their minister, but are not willing to pray for him. They may ask it, but not realize their need of it. Influenced by custom, in the day of adversity they may even present a request for public prayer. Many have done this, when called to part with a friend by death. Strangers in prosperity to the house of GOD, some surprising instance of mortality, has called them out for once or twice. A sermon has been preached on the funeral occasion, and prayer been publicly offered. But no more has been seen of the mourners, in the temple of divine worship, till they are called again to bury their dead. Such gross absurdity may not often be so ostensible in professors of religion; but it may be a question, whether, in the sight of the all-seeing GOD, they may not, by their neglect, be really in heart, as atrociously guilty?

PRÆCORDITER.

IT is undoubtedly known to many of our readers that there was, a few months ago, a special attention to religion, in the town of Westford, in this State. A considerable number were hopefully converted and added unto the Lord. We expect soon to have it in our power to lay before our readers a more particular account of this work. Capt. Haselton, who made the following confession, was one of the subjects of it. He had previously been a strenuous advocate for the doctrine of Universal Salvation. And he was a man so much respected in society, and so moral in his conduct, that the Universalists felt their hands much strengthened, by having him on their side. But how vain was their confidence! how feeble their prop! No sooner does God see fit to display the power of his grace, than they utterly fail. How evident is it that Universalism cannot endure the light of divine truth. This is not a solitary instance of the triumph of religious truth over this dangerous error, in similar circumstances.—The instances are frequent. It has been an almost uniform fact, where these principles have prevailed, that, if God sees fit to come near, by his Spirit, such refuges of lies almost instantly vanish. In the case before us, Capt. Haselton, like an honest man, when brought to see his error, renounced it, at a public conference, earnestly entreating and warning all to beware of such fatal delusion.—On the next Sabbath, he made the following confession and testimony, in the presence of a large and solemn assembly, but without the least idea of its being made any further public. Let Universalists seriously ask themselves where their hopes will be found, in that day in which God shall judge the secrets of men by Jesus Christ.

Ed'rs.

TO THE CHURCH AND CONGREGATION OF WESTFORD.

A Confession and Testimony against Universal Salvation.

WHEREAS I have formerly been in the belief of universal salvation, and having done much to propagate it for more than twenty years, and being now brought to behold my error, I cannot, without doing violence to my own feelings, help bearing public testimony against it. Ever since I embraced it, I have had turns of doubting it; but still labored much to prove it.—But I have lately been led more thoroughly to consider it, and am convinced it is a pernicious error.

On Sabbath evening last, I was intensely exercised in my mind. It appeared to me I could say with the Psalmist, The pains of hell had taken hold upon me.—My whole frame was in agitation, and indescribable horror in my mind. I feared that God was about to sacrifice me as an awful monument, to warn others to abandon this error. My only hope was in universal salvation; yet with all my desires and efforts, I could not support it, against such a flood of conviction, and the thundering alarms of conscience. I found in very deed it was hard to kick against the pricks. I had often thought that none but God could convince me of my error; and I now thought he was about to do it, to my utter and eternal ruin. I continued in this situation, for above twenty-four hours, when I was brought to behold that I was in the hand of a sovereign, allwise, and sin-hating God, and

justly exposed to his wrath. I was convinced there was a hell for the unjust; and felt disposed to abandon my former sentiments; and to believe in, and receive, the true and living God. I have since had peace of conscience, and, I trust, joy in the Holy Ghost.

I am convinced that many will take occasion from this, to speak of my instability; but I feel that the testimony of God and my own conscience is better than the applause of ungodly men. Further, I know not, why I should not confess my sins, as well as the great Apostle to the Gentiles. Therefore I do this day, in the presence of God, angels, and men, utterly renounce the doctrine of universal salvation, as being a doctrine of devils, and a fatal rock on which thousands have dashed, and sunk down to perdition. And feeling a love to your precious and immortal souls, I this day in the fear of the great God, warn you to abandon it. If there be any present, whom I have been the instrument of deceiving, I freely ask forgiveness, and warn them to flee from it. O, my dear audience, do not trifle with eternal things; but consider, that all your errors, false hopes, and refuges of lies, if not abandoned here, will surely be detected when eternally too late. Do not sneer at the dread solemnities of eternity, nor think that all religion is enthusiasm; but taste and see that the Lord is good. In fine, remember, God has promised a reward to the righteous, while he will punish the wicked with everlasting destruction from the presence of the Lord and the glory of his power. Thus, as a friend to Zion, and well-wisher to your immortal souls, I do this day confess my error, and warn you all against it.

DAVID HASELTON.

Westford, June, 1808.

Extract of a letter giving an account of the dying exercises of a pious young lady, who died of the Small-Pox in 1803.——*In the beginning of her complaint, it was expected that she would have the disorder uncommonly light.*

"BUT she unhappily took a violent cold. Her pock disappeared, a mortification took place, and we were obliged to resign her to the arms of her Creator. But ah! what a consolation was it to witness the sweetness and composure with which she resigned herself to the will of God. She felt that she had made her peace with God; and that his arms were open to receive her. She retained her senses until within a few moments of her death, and her faith and hope remained unshaken. In her moments of most excruciating distress, she would pray for Divine assistance. "Enable me, *O merciful God*," she would say, "to bear these scorching pains with Christian fortitude; O grant that I may support them without a murmur or a groan: I am now about to bid adieu to all earthly things; to leave a world of sin and misery, and to enter into a world, "from whose bourne no traveller returns"; a world of which I can form no just or adequate idea: but in thee, *O Blessed Jesus*, do I repose my hope and my trust;

be thou my Guide and Protector through the dark valley of the shadow of death; lead me to the Father, and O Great God of Mercy, grant, that I may hear these joyful words pronounced, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Such, as nearly as I can recollect, were her words, and in this manner she would, in her moments of distress, pray continually. In her short intervals of ease, she gave directions where she would wish to be buried; desired me to assist in laying her out, and informed Mrs. C. what clothes she had secretly prepared for the purpose, when she was first innoculated.

When her Physician informed her that nothing more could be done for her, she heard him with the greatest composure, thanked him for not wishing to deceive her, and told him she was prepared to die. "My work is done," said she, "I trust *I have fought a good fight, I finished my course, I have kept the faith;* my God has called and I will cheerfully obey." Mrs. C. was almost overcome: the dear girl observed her distress; Doctor, said she, can you do nothing more for me? Not for myself would I wish to live, but am willing, should it please Divine Providence, to live yet a little longer for that dear afflicted woman and for my other kind friends, that they may know with what sincerity I love them. The Doctor informed her there were no hopes, as nothing he had given, or could give, would have any effect. "Receive then," she exclaimed, "O Blessed Jesus, receive my immortal spirit, and *O God of Mercy*, pour thy Divine consolation into the hearts of these my dear friends, be with and comfort my beloved parents, brothers and sisters, and all my absent friends, when they shall receive the affecting news of my decease. Sanctify unto them this stroke of thy Divine Providence, and may all who now witness this solemn and affecting scene, learn hence the brevity of all earthly enjoyments; and Wilt thou, Great God, enable them to make good improvement of this lesson, that they may early prepare to follow me. She then turned to Mrs. C. and myself who were weeping by her bedside, "write," said she, "and inform my dear parents, that I submit to the will of my God with cheerfulness; it will be a consolation to them to know that I have made good improvement of the pious instructions they have given me, and that I learned in my youth, to love and fear the Lord: and do you, my dear friends, be comforted, I leave this world of sin to be happy in the presence of my God and Savior. I am willing, even impatient to go, that I may be relieved from these excruciating pains: and my soul pants to be with its God." In this manner did she converse until her pain became so violent as to deprive her of her senses. She continued delirious but a few moments and then resigned her breath without a struggle.

From the Witness.

REVIVAL OF RELIGION IN BOSTON IN 1740.

Messrs. Editors,

IN lately examining a work, printed in 1754, entitled, "Historical Collections relating to remarkable periods of the success of the gospel, and eminent instruments employed in promoting it," I found the following interesting account of the great revival of religion in Boston in 1740. The above work, compiled by Mr. John Gillies, late one of the ministers at Glasgow, consists of extracts from well-attested documents; and that now communicated was written by Mr. Thomas Prince, some, time minister at the Old South Church, Boston. The account exhibits the features of true religion, and demonstrates the absurdity of condemning those appearances, which, in all revivals, the modern scribes and pharisees, as well as deists and formalists in every age, condemn as the mere effects of a heated imagination. I hope you will consider it deserving a place in the Witness, and that its publication will do good.

Yours, URBANE.

From the year 1738, we had received accounts of the Rev. Mr. Whitefield, as a very pious young minister of the church of England, rising up in the spirit of the reformers, and preaching their doctrines first in England, and then in America, with surprising power and success; which raised desires in great numbers among us to see and hear him. And having received invitations to come hither, he from Georgia and South Carolina arrived at Rhode-Island on the Lord's day, September 14, 1740, and the Thursday evening after came to Boston. Next day Dr. Sewall and I made him a visit, found several ministers and other gentlemen of the town with him, and that Dr. Coleman and Mr. Cooper had engaged him to preach this afternoon in their house of public worship; and in about an hour we went to the place, which was quickly crowded with two or three thousand people. He began with a short and fervent prayer; and after singing, took his text from John xvii. 2. gave us a plain, weighty, regular discourse: representing that all our learning and morality will never save us; and without an experimental knowledge of God in Christ we must perish in hell forever. He spake as became the oracles of God, in demonstration of the Spirit and of power; and especially when he came to his application, he addressed himself to the audience in such a tender, earnest, and moving manner, exciting us to come and be acquainted with the dear Redeemer, as melted the assembly into tears.

Next morning, at Dr. Sewall's and my desire, he preached at the South Church to further acceptance. He spake with a mighty sense of God, eternity, the immortality and preciousness of the souls of his hearers, of their original corruption, and of the extreme danger the unregenerate are in; with the nature and absolute necessity of regeneration by the Holy Ghost; and of believing in Christ, in order to our pardon, justification, yielding an acceptable obedience, and obtaining salvation from hell and

an entrance into heaven. His doctrine was plainly that of the reformers: declaring against putting our good works or morality in the room of Christ's righteousness, or their having any hand in our justification, or being indeed pleasing to God while we are totally unsanctified, acting from corrupt principles, and unreconciled enemies to him; which occasioned some to mistake him, as if he opposed morality. But he insisted on it, that the tree of the heart is by original sin exceedingly corrupted, and must be made good by regeneration, that so the fruits proceeding from it may be good likewise; that where the heart is renewed, it ought, and will be, careful to maintain good works; that if any be not habitually so careful, who think themselves renewed, they deceive their own souls; and even the most improved in holiness, as well as others, must entirely depend on the righteousness of Christ for the acceptance of their persons and services. And though now and then he dropped some expressions that were not so accurate and guarded as we should expect from aged and long-studied ministers, yet I had the satisfaction to observe his readiness with great modesty and thankfulness to receive correction as soon as offered. In short, he was a most importunate wooer of souls to come to Christ for the enjoyment of him and all his benefits. He distinctly applied his exhortations to the elderly people, the middle-aged, the young, the Indians, and negroes; and had a most winning way of addressing them. He affectionately prayed for our magistrates, ministers, colleges, candidates for the ministry, and churches as well as people in general: and before he left us, he in a public and moving manner observed to the people how sorry he was to hear that the religious assemblies, especially on lectures, had been so thin; exhorted them earnestly to a more general attendance on our public ministrations for the time to come, and told them how glad he should be to hear of the same.

Multitudes were greatly affected, and many awakened with his lively ministry. Though he preached every day, the houses were exceedingly crowded; but when he preached in the common, a vaster number attended: and almost every evening the house where he lodged was thronged, to hear his prayers and counsels. Upon invitation he also preached in several neighboring towns, travelled and preached as far as York, above seventy miles north-east of Boston, returned hither, gave us his farewell affectionate sermon Lord's day evening, October 14th; next morning left us, travelled westward to Northampton, thence through Connecticut, New-York, and New-Jersey, to Philadelphia, and thence sailed to South-Carolina.

Upon his leaving us, great numbers in this town were so happily concerned about their souls, as we had never seen any thing like it before, except at the time of the general earthquake,*

* Though people were then generally frightened, and many awakened to such a sense of their duty as to offer themselves to our com-

and their desires excited to hear their ministers more than ever; so that our assemblies, both on lectures and sabbaths, were surprisingly increased. And now the people wanted to hear us oftener; in consideration of which, a public lecture was proposed to be set up at Doctor Coleman's church, [Brattle-street] near the midst of the town, on every Tuesday evening.

Lord's day afternoon, October 19th, public notice was there given of the proposed lecture to be on the Tuesday evening following; which the religious people in general received with so much joy, that when the evening came, the house seemed to be crowded as much as if Mr. Whitefield was there. It was the first stated evening lecture in these parts of the world; and Doctor Coleman began it whith a most suitable and moving sermon upon Isa. lx. 8. "Who are these that fly as a cloud, and as the doves to their windows?" The Tuesday evening after, the Rev. Dr. Sewall preached the lecture in the same place; and the house was then also greatly crowded with attentive hearers: and so it continued to be on these lectures for many months after.

Upon the Rev. Mr. Gilbert Tennent's coming and preaching here, the people appeared to be yet much more awakened about their souls than before. He came, I think, on Saturday, December 13th, this year: preached at the New-North on both the parts of the following day, as also on Monday in the afternoon, when I first heard him; and there was a great assembly. He did not indeed at first come up to my expectation, but afterwards exceeded it. In private converse with him, I found him to be a man of considerable parts and learning; free, gentle, condescending; and from his own various experience, reading the most noted writers on experimental divinity, as well as the scriptures, and conversing with many who had been awakened by his ministry in New-Jersey, where he then lived, he seemed to have as deep an acquaintance with the experimental part of religion as any I have conversed with; and his preaching was as searching and rousing as ever I heard.

He seemed to have no regard to please the eyes of his hearers with agreeable gestures, nor their ears with delivery, nor their fancy with language; but to aim directly at their hearts and consciences, to lay open their ruinous delusions, shew them their numerous, secret, hypocritical shifts in religion, and drive them out of every deceitful refuge wherein they made themselves easy with the form of godliness without the power. And many who were pleased in a good conceit of themselves before, now found, to their great distress, they were only self-deceived hypocrites. And though, while the discovery was making, some at first raged, as they have owned to me and others; yet in the

munion, yet very few came to me then under deep convictions of their unconverted and lost condition in comparison of what came now. Nor did those who came to me then, come so much with the inquiry, What shall we do to be saved? as to signify they had such a sense of their duty to come to the Lord's table, that they dare not stay away any longer.

progress of the discovery, many were forced to submit: and then the power of God so broke and humbled them, that they wanted a further and even a thorough discovery; they went to hear him, that the secret corruptions and delusions of their hearts might be more discovered; and the more searching the sermon, the more acceptable it was to their anxious minds.

From the terrible and deep convictions he had passed thro' in his own soul, he seemed to have such a lively view of the Divine Majesty, spirituality, purity, extensiveness, and strictness of his law; with his glorious holiness and displeasure at sin, his justice, truth and power in punishing the damned, that the very terrors of God seemed to rise in his mind afresh, when he displayed and brandished them in the eyes of unreconciled sinners.—And though some could not bear the representation, and avoided his preaching; yet the arrows of conviction, by his ministry, seemed so deeply to pierce the hearts of others, and even some of the most stubborn sinners, as to make them fall down at the feet of Christ, and yield a lowly submission to him.

And here I cannot but observe, that those who call these convictions by the name of religious frights or fears, and then ascribe them to the mere natural or mechanical influence of terrible words, sounds and gestures, moving tones, or boisterous ways of speaking, appear to me to be not sufficiently acquainted with the subjects of this work, as carried on in the town in general, or with the nature of their convictions; or at least as carried on among the people I have conversed with. For I have had awakened people of every assembly of the Congregational and Presbyterian way in town, in considerable numbers, repairing to me from time to time; and from their various and repeated narratives shall show the difference. I do not remember any crying out, or falling down, or fainting, either under Mr. Whitefield's or Mr. Tennent's ministry, all the while they were here; though many, both women and men, both those who had been vicious and those who had been moral, yea, some religious and learned, as well as unlearned, were in great concern of soul. But, as Dr. Coleman well expressed it in his letter of November 23, 1741; "We have seen little of those extremes or supposed blemishes of this work in Boston, but much of the blessed fruits of it have fallen to our share.

God has spoken to us in a more soft and calm wind; and we have neither had those outcries and faintings in our assemblies, which have disturbed the worship in many places, nor yet those manifestations of joy inexpressible, which now fill some of our our eastern parts."*

(To be continued.)

* His Letter at the end of Mr. Edward's Sermon on the distinguishing marks of a work of the Spirit of God, printed at London in 1742.

From the Evangelical Magazine.

TO THE EDITOR.

SIR,

I AM a female and an old professor of religion. I read

your monthly works, and have thought to get an opportunity of saying something which I could not in any other way. You know that to be always at home makes one gloomy, so I visit once a week among some friends, whom I take to be Christians. But to tell you the truth I do not like our discourse, for there is too much in it of uncharitableness, and I have sometimes told them so. We do not wish to talk about fashions and light things, and mean to be serious people. But do tell me, does seriousness consist in little hints about other folks, when we do not know the truth of the thing. I think this is as bad as to speak of the fashions. I will give you an instance or two. I mentioned my neighbor, Mrs. —— as one of the best of people, she labors hard, clothes her children well and sends them to school. How pretty they look, four of them, with their testaments in their hands as they go by, and I know she often prays with them alone. She does her best, and goes to church every sabbath, and I have often heard her speak of sin, and how far she was from being as she ought to be. Can you believe it, I no sooner mentioned her name, when I was answered, "She is none of the best, if she was there would not be such company in her house as there often is in the evenings." Now you must know her husband is a very bad and violent man, and what can the woman do.—He will have his own company, and I have seen her have many crying seasons on the account, but why should we condemn and cut her off from charity for what she cannot help? Many pious women have such husbands, and must submit to what they cannot prevent. Now what pleasure could there be in such hints about an honest woman. For my own part I went home and prayed for her, and sent her a loaf of bread, for her pretty children.

I will tell you another thing. I told them I was much pleased, with the sermon our minister preached the last sabbath, in the afternoon. It was on the duty of Christians to live above the world, and I wished we might think and say something on that subject in our present visit.—When I was answered "it is one thing to say and another to do; neither do I think him one of the best." Was not this unkind to our minister to treat his character so? But I do not tell you all that was said, for we picked the coats of all our best people well. Now Mr Editor, I cannot see the good that comes from all this, and do not know that it is any better than to talk about fashions and other idle things.

It does not look to me like what Christ said, "thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." You will excuse me, but it seems to be one of the most common sins among us, to spend our time in finding fault with other people. I dont justify idle discourse, about worldly things, when we meet; but is there not some better way then what I have told you. And another thing I had almost forgot, it often makes bad blood, and the last time I went, the company came very near quarrelling about a person

whom none of us knew. To be always at home makes my spirits low, and cannot you tell us of what we ought to speak. If you will, as I take your work every month, I will send it to my neighbors.

With great respect,
I remain,
JERUSHA P——D.

REMARKS.

The sincerity discoverable in the preceding letter merits attention; especially, as it appears to have been written from a heart. pained by the indiscreet discourse of people, who thought themselves to be Christians and friends of religion. She is no advocate for dissipated company, nor for the airy throng, where vanity of every kind and degree furnishes a subject. She seems well to have remembered that "every idle word shall be brought into judgment," only wishing for that pure and honest conversation which ministers to godliness. That perpetual solitude is gloomy she hath a thousand witnesses on her side. She does not desire to tie the tongues of her companions to perpetual silence, only to limit them to proper subjects, and especially to restrain them from that hind of defamation, which is spoken under pretence of sobriety, and introduced with *ifs* and *buts* and a thousand mean *innuendoes* that are cruel as the assassin's knife.

But must we never judge?—and may we never speak after we have judged? Yes, under certain circumstances we may do both, but never either at random. The good woman hath learned the rule. Feel your own imperfections, "and judge not least ye be judged." "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Judge and condemn, only on the most assured evidence: judge only where it is thy right to judge, for all people and all Christians have neither right nor capacity to judge in all things: and when thou hast judged both rightfully and correctly, remember that a visiting circle is rarely the proper place to pronounce sentence. How frail are Christians! and how often they err in this matter!

Mrs. P——d enquires, cannot you tell us of what we ought to speak? Unquestionably this is a more easy task than to restrain the tongues of those with whom she has vistited. She has told us one thing "herself, something and some means for living above the world," would certainly put a stop to such discourse, and prevent creating scandal where no cause exists. There are innumerable subjects of conversation, on moral and religious duties, proper for those, who wish to avoid vanity. All the works of nature, in their infinite variety; all the works of Providence, both to ourselves and others, with the instruction they contain; especially, the word of God, its doctrines, its precepts, the duties it enjoins, the way of salvation through the grace of God in Christ, the rules for a Christian life, the end of a Christian and sinful practice, with the glorious hopes of the saints; all furnish improving subjects of discourse. But I would particularly recom-

mend to such companies as Mrs. P——d describes that on their first coming together, they would remember they are themselves frail and sinning creatures; also as a preface to their discourse, that they read the third Chapter of the epistle of James, from the fifth to the twelfth verse, which begins thus, "Even so the tongue is a little member and boasteth great things. Behold! how great a matter a little fire kindleth," &c. &c. EDITOR.

RELIGIOUS INTELLIGENCE.

Extract of a letter from the Rev. J. S. Huber, Minister of a Reformed, or Calvinistic Congregation in the German Colonies, near the Wolga, in the Russian Empire, dated Catharinanstadt, the 8th of December, 1807.

"IN the German colonies, near the Wolga, there are sixteen Protestant clergymen, and nine Roman Catholic priests, of the order of the Jesuits. The number of the settlements amounts to about 100; that of families to 12,000; and the whole population to upwards of 40,000 individuals. I have been here since the 10th of October, and found plenty of work. Blessed be God, the people love his word! The little tracts which I had with me were received, I might almost say seized upon, with an eagerness you have no idea of. Oh, my brethren! had I but the crumbs that fall from your tables! Books are excessively dear in our parts. Alas! we have no such booksellers as you have, and are very scantily supplied with Bibles; but to my great satisfaction, I hear that this want will be relieved by the generous donation of the British and Foreign Bible Society.

Ah! had I but a small printing press, I should immediately set about learning the art of printing! Even if I could print but an A B C book, I might do a deal of good; for our present spelling-book is of the most wretched sort, and yet costs 25 copecks. Our schools are in a deplorable situation, and good books are a rarity. I have already composed several tracts; but cannot print them at my own expense. Oh! that a friend of God would interest himself in this cause, which is really not my own, but the Lord's. When I first came to my present situation, I found not even a schoolmaster; but, thanks be to God, I have succeeded in procuring a good man; for I could not have answered it before God and my conscience, to let the children of my people rove about in such a state of ignorance and neglect.

"The principles of modern infidelity are happily unknown amongst us. The people are attached to their Bibles, and to such ministers as preach the

word of reconciliation. When I travel about in the colonies, the people are rejoiced to hear a sermon. In some weekdays I have preached three or four times. Truly, the harvest is great, and I delight in my work. Drunkenness is the chief vice which prevails among our colonists. Formerly, many of their own ministers set them a very bad example in this respect; but, at present, most of the clergymen are worthy, and evangelical characters.

"Oh! that I could feed the hungry multitude more plentifully! Brethren, I repeat my application, assist me in this good work!"

This letter was addressed by Mr. Huber to his religious friends in Germany and Switzerland, and sent over to this country by a respectable gentleman in Altona, with the following remark:

"Mr. J. S. Huber is personally known to us as a very excellent and amiable character. He deserves the attention of our Christian friends in England. A donation of theirs might greatly assist him in carrying his benevolent views into execution."—[*Apply to the Rev. Mr. Steinkopff, Savoy, London.*]—*Phil. Intel.*

POETRY.

THE BELIEVER'S HOPE AND CONFIDENCE.

THROUGH grace, I trust the Lord is mine;
His flesh is meat, his blood is wine;
I at his table find supply,
And on his sovereign grace rely.

Has not my God his promise given,
That saints shall persevere to heaven!
On this sure promise I rely,
And all the hosts of hell defy.

By grace divine I hope to stand,
And fight my way to Canaan's Land;
Jesus has arm'd me for the field,
With breastplate, helmet, sword and shield.

My glorious Captain leads the way,
And tells me what to do and say;
If I sincerely follow him,
The vict'ry I am sure to win.

He will to me be ever nigh,
If I by faith on him rely;
His sweetest presence he'll afford,
I have his promise in his word.

What consolation here I find,
Supporting my enfeebled mind,
The promise, and the oath of God
Afford to me immortal food.

Surrounded by Almighty power,
I feel serene, I feel secure ;
I cannot die while Jesus lives,
His life for me a ransom gives !

Here is a ground for stable peace,
For friendship sweet, that ne'er will cease,
Communion with my Lord I share,
I live upon this heav'nly fare.

And here with truth I may exclaim,
O depth of riches ! who can name
The wisdom of th' Eternal God !
His knowledge high, immensely broad.

Here is a sourse of pure delight,
Where beauties shine with lustre bright ;
And where new wonders ever roll,
To fill with joy the holy soul. B.

"Live, while you live," the epicure would say,
"And seize the pleasures of the present day."
"Live, while you live," the sacred preacher cries,
"And give to God each moment as it flies."
Lord, in my views let both united be ;
I live in pleasure when I live to Thee.

DODDRIDGE.

TO CORRESPONDENTS.

"Essays on religious subjects No. III," "Conscience," "Rufus," "Præcorditer" and "Euphranor" are filed for publication.

The Correspondent, who kindly forwarded Dr. P——'s letter to a friend in Hinesburg, will find the publication of it superseded by a letter, which appeared in our last, written by the same author and of more recent date.

It is hoped certain correspondents will not forget their *promises* to send us accounts of revivals of religion.

DONATIONS TO THE VERMONT MISSIONARY SOCIETY.

From Mr. Philip Spaulding contributed on a mission - - - - $ 3,77
From Rev. Jonathan Hovey do. do. - - - - - 15,91